

terwards. This proves that a Mission Board should not measure an evangelist's time too close, let him use his own judgment to some extent. They want another meeting in February.

VERNALIS.

Oct. 25th, commenced meetings at Vernalis under unfavorable circumstances.

Too much sickness was partly the cause and especially so with Brother Beer and family as they are the prime movers at Vernalis, closed Oct. 28th.

LATHROP MEETINGS.

Nov. 18th, began meetings in the Union church and closed Dec. 2nd, last over three Sundays; meetings were well attended and good attention throughout. Why it is that such Gospel sermons do not move the people is more than we can tell. But time will solve the problem.

P. S. Just received word that the late rain storm delayed the Altamont meetings. B. G. FREDERICK, Sec.

—According to the census of 1891 the population of British India and the native States was 287,223,431, an increase of 34,000,000 in ten years. Of these, according to religion, there were 207,731,727 Hindus, 57,321,164 Mohammedans, 9,820,467 Aborigines, 7,131,361 Buddhists, 2,284,380 Christians, 1,907,833 Sikhs, 1,416,638 Jains, 89,903 Parsis, 17,194 Jews and 42,763 of other religions. Of the Christian population, 1,315,263 were certified to be Roman Catholics, and the remainder, 969,117 (with the exception of a few hundred Syrians, etc.) Protestants.

Book and Tract Department.

BOOK AND TRACT WORK.

Opposition is not always an evidence that you are right, but opposition under certain circumstances is an evidence that you are right and that the work should go on. Often men give up because they are opposed, hence the principle they are to unfold like the one talent given to the man is hid in place of being made to increase. The following concerning one of Mr. Moody's Gospel wagons, illustrates the point.

The gospel wagon, known as "The Messenger," fitted up with many conveniences among which is a platform at the rear for the organ and speakers, goes out every afternoon and evening carrying a band of workers. One evening the wagon unexpectedly came into the midst of a company of Jews. Taking for his text "The Serpent in the Wilderness," the leader began to speak. His Jewish hearers listened attentively until he began to teach the story of the cross, when shouts of derision met him. Mothers ran into the crowd and pulled out their children, hurling all sorts of invectives at the speakers. The tracts

and tickets which were offered were accepted but torn into small bits, though a few were cautiously slipped into pockets, and when the wagon started away a shower of torn paper fell upon it. This positive opposition led the workers to feel that this field needed working, and would be a good place to which to return.

* *

I want to commend one line of work the King's Children of Lanark, Ill. are now working. They are keeping literature in the Railroad Depot. This is a good work, travelers usually are readers, and if trash is sold anywhere it is bred on rail-road cars by the Union News company. I do not say it is all trash, but most of it is. If a Bureau of supplies could be developed it would be a good thing, but as there is no such thing for R. R. all Christian Churches and societies should make an effort to crowd out the lice and frogs that have taken possession of the News company. The King's Children of Lanark, are using their opportunity; are doing good, and it shows they are wide awake.

* *

They have a new way of making Christians near Carleton. The Brethren were holding a meeting at the school house south of Carleton, several of the boys thought the meeting was not progressing as it should so they took some boys out and told them they either had to join or take a whipping. When the invitation was given to come forward one of the boys looked back and his opponent nodded his head and he went forward. One of the boys did not like this way of doing, he thought he would wait, but the boys gave him a sound thrashing him and induced him to join the night following, and he is now trying to live the life of a Christian.—*People's Journal Davenport, Neb.*

Of the twenty confessions, all were adults but two, one a little girl, and a boy about twelve years of age; the boy was kept back by his parents, and he insisted on entering the church. I was appealed to for advice, and decided in favor of the youth. As far as the boys of this community are concerned, I must say I never had a more attentive and orderly congregation to preach for. It is not strange that the devil should try and lie us out of existence, seeing he has tried about every method known, but there is one thing about his opposition we are thankful for, it gives us a good advertizing, and an opportunity to make known the truth in connection with whom and what we are. Selah!

* *

A discovery has been made in the records of Anne Arundel county which is of interest to the 5,000,000 of Methodists in the country, writes an Annapolis correspondent of the New York Times. It is in the land records, and is a deed bearing the date of April 5, 1873. It was made by

Richard Jones, and it conveyed one acre of land to Nicholas Ridgely, Greenbury Ridgely and Thomas Ijams of Anne Arundel county and Seth Hyatt, Shradrick Turner, Benjamin Walters and Thos. Duvall of Prince George's county, as trustees, for the consideration of 5s.

The land is described as "lying on the the dwelling plantation of Richard Jones," and "also all the houses lately erected thereon for the use of the Methodist preachers—so called—together with all the woods." The deed continues: "Nevertheless, upon special trust and confidence, and to the interest that they, the said trustees and the survivors of them, and the trustees for the time being, do and shall permit such persons as shall be appointed at the yearly conference of the people commonly called Methodists in America, and no other persons, to have and enjoy the free use and benefit of said premises for the use and purpose of preaching and expounding God's Holy Word, and provided always that the said persons preach no other doctrine than is contained in Mr. John Wesley's notes on the New Testament and four-volumes of sermons."

* *

It is interesting to know what Wesley taught, in his notes on the N. T. Commenting on Rom, vi, 4. He says: "Buried with him—alluding to the ancient manner of baptizing by immersion." When on a mission to the Indians in this country he refused to baptize a child but by immersion, This the mother would not have and there was trouble. Wesley was tried and this was one of the charges brought against him. Think of our Methodist friends crying down immersion, and John Wesley being tried for refusing to sprinkle a baby.

* *

The Sunday School Times tells the following: "Some people think that the day of the usefulness of tracts has gone by, and that the tract distributor's task is as idle as the throwing of sand to the four winds of heaven. But though a printed word may be wasted, just as a spoken word may be addressed to careless ears, no one knows upon what ground the seed may fall. Recently it was reported in the news columns of a New York daily paper, a man stepped into a horse car in New York, and, before taking his seat, gave to each passenger a little card bearing the inscription, 'Look to Jesus when tempted, when troubled, when dying.' One of the passengers carefully read the card and put it into his pocket. As he left the car he said to the giver: 'Sir, when you gave me this card I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this ticket has persuaded me to begin life anew. Good day, God bless you.' All this is no imaginary story taken from a religious novel. It happened on a Fulton Ferry car on a day in March, 1878, and the man who distributed the cards was Mr. James Huggins, the proprietor of the Pearl St. printing establishment.

JOHN DUKE MCFADEN.